

ha river. Some say it is so pleasant for the different churches in a county to join together to hold union love feasts.

My father says he once lived near such a union meeting house, and many cold winter nights they had to turn their horses and cattle out to make room for those who came from a distance to attend special revival services, and they frequently had over fifty people to entertain during summer meetings. The plan proved very burdensome on many living near the church.

Yours truly,

LIVA LICHTY.

### A LETTER FROM BROTHER BOWMAN.

DEAR EDITOR:—I notice in EVANGELIST No. 28, you fear that no good will come out of the wave of controversy that is passing over. No doubt some good and some harm will come out of it. Possibly more harm than good, though I hope not yet. I hope you will indulge me at least this once, in order that I may set myself in a true light before the world. I believe that all who carefully and impartially read my articles relative to conference, communion and faith healing understand me. Yet in No. 28 my name is used so frequently and the impression naturally to be drawn from said comments, so foreign to what I believe, and in as much as very few, if any, will refer to my articles and see what I *did* say, I desire to make myself more intelligible.

1. I am *emphatically* opposed to the National Convention, State Convention, local congregation, or even an individual member to condescend to "hair splitting," and "contentions about the law which are vain and profitless."

2. I, with *all the power of my soul* will oppose and fight to the bitter end any conference (state or national), local congregation or member, that will legislate in any way, shape or form.

3. That I was in favor of legislating "moon day" communions, one or two kinds of bread, fermented or unfermented wine, is not my faith at all. I never even thought of such a thing.

4. I oppose controversy for the purpose of victory, for the sake of controversy, or when there is any shade of feeling or prejudice manifested; when it is not seasoned with love for his opponent, and especially if the *whole* desire is not that the *real* truth might be seen.

I favor a free, full, honest, open, thorough, lovely ventilation of *all* gospel subjects. I would favor the editor with a wise committee to burn or return to writer every article void of this Christian spirit; but publish both sides of every question when honestly, sincerely and courteously presented. Truth never loses anything by ventilation. I always suspect the man who is afraid to have his views fairly tested.

5. I never look for great and small commandments, nor essential and nonessential's, in order that I may obey the *great and essential* and disobey the *small and nonessential*. Obey Christ in "*all things*" is my motto. "Whosoever shall break one of these least commandments, AND SHALL TEACH MEN SO, he shall be called the least in the kingdom of heaven," Matt. v, 19. My desire therefore is to know the *whole* truth and obey it. If that is hair splitting, I plead guilty.

6. My position clearly stated again "touching the things whereof I am accused."

(a) A thorough and impartial Biblical and historical investigation of the entire communion question. (1) Time (2) Object (3) Composition. If we find that the gospel teaches and the apostles practiced it only once a year and upon that awful despised "moon day" as those who despise it choose to call it, let us as little children obey. If they taught that it should be observed every first day of the week and so observe it, let us so do. If the gospel teaches that any day will do, then have any day. I fear the subject has never been thoroughly ventilated. I desire this investigation for my own sake as well as for the sake of all others. I am not positively settled on the question. I have never yet seen a candid consideration of the subject. We should get on solid rock bottom, so we need not ridicule and twist and turn to uphold our position. If I was sure that the gospel taught that we should obey it in the same night and that the apostles all their lives did so practice it, and that they never communed on any other time, I would do the same. If the apostles split this hair I am willing to share the blame with them; if they did not, I do not want to do it. So with object and material for communion. Yesterday I read an article against feet washing, stating, if we are to follow Christ's example we must have an upper room and only twelve present. Such men I fear are not candid. If Paul had said, I delivered unto you, that in the upper room he took bread and brake it unto twelve, etc., and you keep it as I delivered it: then they would have been compelled to keep it in lots of twelve in upper rooms. But he did not so deliver it. Our opponents also reason away feet washing and the supper by calling them Jewish customs contentions about the law; but we who have carefully investigated this part of these subjects know better. Hence let us not be afraid to candidly investigate all subjects. Such arguments might do to bluff or ridicule, or to avoid candid and serious investigation; but such arguments will never settle any question in the minds of candid and unprejudiced Christians.

(b) I also desire a full and free Biblical and historical investigation of faith on divine healing.

(c) I hold this same position

on all disputed questions. I believe that any people will become biased who close their paper, their church, or themselves against a thorough investigation of all disputed questions.

(d) If the chairman of our conventions would strictly enforce such rules as to cause candid Christian controversy, and that alone, then I would advocate a full ventilation of all Bible subjects at our conventions, providing that true argument and love be the only *compelling power* for the enforcement of our opinions. Under *no consideration* dogmatize and legislate. At our conventions we should not even try to execute the *only law* that Jesus Christ, our *only legal legislator* gave unto us, as the local congregation has the highest authority to execute the Gospel.

Now I will close hoping that every reader will plainly see where I stand; and unless some great emergency requires it, I shall not soon again state my position upon these subjects.

ISAAC BOWMAN.

Phil., Pa., 819 W. Cumberland St.

### HUDSON CHURCH.

Brother Haskins could not visit this place on account of sickness. A month after the time fixed for meeting I went in; hot weather had come, farmers busy and indifference to the result of a series of disappointments prevailing among many. Yet congregations became large and earnest and a week or two more might have resulted in an ingathering. Brother Hilderbrand the pastor, stands high in the estimation of the people and it is a pity that Brother Ed. is not free from business, and in the work altogether. He is a good preacher and a Christian gentleman. The last Sunday, which ought to have been spent at Hudson, I went to Enon, Brother Bashor having obtained permission from my Kansas church. I enjoyed the visit much because I could be with Bashor and also because many of the Enon people are related to the Carleton people. My home in Hudson was with Brother Shank and his kind wife. Brother Josiah Lichty cared for me at Enon. I was sorry to leave these kind Iowa people; Brother Sam Beekley showed me the city of Waterloo and Bro. Sam Lichty kindly saw me to the train after midnight Sunday; Carleton partly claims Brother and Sister Lichty. Brother Bashor is doing a good work in Waterloo and more than holds his own. It is said he is the best preacher in the city and I do not doubt it. I want to add that I was much pleased with the prospects in that section for the church.

ONCE IN TWO YEARS.

I agree with those who think once in two years often enough for convention. I had thought once a year would be the thing for its social feature, but a national conference has not for its objective point sociability. The social feature is to be considered and developed but the con-

ference is for the purpose of planning the work or developing the plan so that the church may be extended and the cause of Christ advanced. I am a convert to this two year decision from my work in this district. There are those coming to district conference who will not go to National, they cannot attend both. It may be easy enough for those in a few hours ride of Ashland or the place of holding the National conference, but for east and west, it is not. If the women, Sunday school, Endeavor and church of Carleton each represent at Pony Creek and the church alone represent at Ashland it would cost them nearly one hundred dollars. Besides once in two years is often enough to pass a lot of resolutions that are not lived up to. It has already been decided that once in two years the National Conference should meet; all that is to be done is to meet in '94 and then in '96, and thus live up to what has already been decided on.

SOME THINGS TO REMEMBER.

That the Bible—New Testament is our guide in religious faith and practice, and the man who comes to conference with hash made up of Presbyterian creed and Methodist discipline ought to be set down on. That the church does not own the so called publishing house and the church at large is not acquainted with all the facts; when those in charge are frank with the church there will be no trouble about the money. That conference is not a place for preachers to get off their pet sermons and the lay-members to run a taffy factory, but it is for business conducted on Christian principles, for the good of man and the glory of God. If you can't have your way don't whine. That men and women are differently organized and educated and trained by different influences and will see different and talk different. With patience with each other and an eye singled to God's glory we will have the good and Christ the honor.

JOHN DUKE McFADEN.

### NOTICE.

The Roanoke Brethren church will hold a Harvest Meeting Saturday Aug. 18th, four miles from the city of Huntington, Ind. Huntington is on a direct line to Ashland, Ohio. Members coming from the west are invited to stop off and assist in our meeting and take the Sunday night train for Ashland. All are welcome. Ministerial help especially. Drop me a card, I will arrange for you.

J. H. PALMER.

3 Grayston Ave.

### POSTAL REPORT.

SOUTH BEND, IND.

Since my last report one received by baptism here in the city, two at La Paz, two at Buffalo. I am now holding meetings at Buffalo, Marshall Co., Ind.

I. N. MILLER.